

## R. H. Lotze and Kiyozawa Manshi

—A Comparative Study of *Metaphysik* and *Junsei-tetsugaku*—

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Research on Kiyozawa Manshi (1863–1903), particularly of his early years is still at a fledgling stage and the study of his philosophical aspects are largely untouched. I will here examine the German idealist thinker R. H. Lotze (1817–81) and his impact on Kiyozawa. When we read Kiyozawa’s *Junsei-tetsugaku Kogi* (*A Lecture on Metaphysics*) at Tetsugakukan College in 1887 we will readily recognize Lotze’s influence on him. It is especially seen in his idea of the soul and reality as found in the discussion of *banbutsu ittai* (*the unity of things : die Einheit der Dinge*). It is in *Ontology*, the first volume of *Metaphysics* (through T. H. Green’s English translation) where considerations on the problem of reality and soul are made. As stated below, Kiyozawa found it necessary for the philosophy of Lotze to be introduced to Meiji intellectuals. He states in the preface of the *Junseitetsugaku Kogi* : “I will give a lecture according to Dr. Lotze’s theory. Perhaps he is the greatest philosopher in the recent days. Once he makes his theory, he, with neither prejudice in spiritualism nor in materialism, practices the virtue of the moderate way and experts the mediation of the two. Especially he thought it important to delve into Western fruit of science so that the way of the soul is highlighted.”

The first part, *Ontology* in Lotze’s *Metaphysics* will be compared with Kiyozawa’s *Junsei-tetsugaku Kogi*. The *Kogi* has seven chapters besides the *Introduction* (*shoron*) ; 1. *On the Being of Things* (*jibutsu no jitsuzai*) /2. *On the Quality of Things* (*jibutsu no seishitsu*) /3. *Of the Real and the Reality* (*jitsuyu oyobi jittai*) /4. *Of Becoming and Change* (*henten nika*) /5. *Of the*

*Nature of Physical Action (butsuriteki dosa no seishitsu)*/6. *The Unity of Things (banbutsu ittai)*/7. *Conclusion (ketsuron)*. Concerning these chapters, Kiyozawa gave a concise and accurate lecture as early as 1887. Surprisingly enough, it was only 8 years after *Metaphysik* was published in Leipzig. I will briefly compare the two books, both of which have seven chapters, and attempt to show how well Kiyozawa digested the spirituality and philosophical significance of this German thinker. There, the relation between matter and soul was to be considered not transcendently, but immanently. Lotze emphasized the phase of unity (die Einheit) more than the dichotomous aspect. The soul's immanent function in the universe was a key element in Lotze. This study clarifies how Kiyozawa absorbed from Lotze ideas such as the unity of things (die Einheit der Dinge) and the soul (die Seele), which Kiyozawa rendered as *banbutsu ittai* and *seishin*, respectively.